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THE WAR AND LIBERAL THEOLOGY.

An Address delivered at the Special Meeting of the American Unitarian Association, Boston, Dec. 7, 1864.

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WHATEVER other errors and sins Unitarian Christians will have to answer for, certainly that of *proselyting* cannot be laid to their charge. Indeed, I am not sure that it is not first among liberal Christians that the word "proselyting" has come to have a bad meaning; though I remember that Jesus pronounced one of his terrible woes against the Scribes and Pharisees, who compassed sea and land to make one proselyte, who, when he was made, became twofold more the child of hell than themselves: and it is possible that something of the awfully scathing stigma of such a denunciation has remained ever since attached to the word. Yet proselyting, in itself considered, cannot be wrong. The wrong must all be conditioned by the method and object. To seek in proper ways to turn men from error to truth, or to what, in our inmost hearts, we believe to be truth, cannot be wrong, but most Christian and God-

like. Jesus himself was such a proselyter through all his public life; and God, who never leaves us at peace in our follies and mistakes, but strives constantly, by his providences and by his entreating spirit, to draw us out of them, and to turn us to heavenly wisdom, is the great Proselyter of all.

It is nevertheless true, that Unitarians have always looked upon all denominational efforts at spreading their theological views, with distaste and distrust. Their central idea has been liberty, — liberty of thought and belief; and, in claiming liberty for themselves, they have been equally careful to allow it to others; and this carefulness has sometimes degenerated into anxious apprehension, lest the mere statement and publication of their belief should in some way be thought an infringement upon the spiritual rights of their Calvinistic or Baptist or Episcopal neighbors; and, when pushed to a statement, they have too often made it with an air of apology to their more numerous, and, as it were, ecclesiastically more fortunate Orthodox brethren, and, of late, with attempts rather to show the points of union than of divergence between their own and the current theological beliefs: hence liberal Christians have been charged, and I think to a considerable extent justly, with denominational timidity, coldness, want of zeal, want of faith in their own views, with half-belief or no belief. A part of this denominational *non-action* is doubtless a healthy re-action against the offensive over-zeal of other denominations; for the methods of proselyting adopted by the Christian Church generally, have been of the Pharisaic kind so witheringly denounced by Jesus, and so distasteful to every mind that keeps its native integrity, and so far removed from the inviting charity of the gospel: and a part of it comes from a faith larger than that which merely grasps denominational methods of action, —

from a faith that comprehends how liberal views of religion are evolved from the very education and progress of man; how science and learning and literature are the great proselyters of the liberal Church; and how truth, calmly and patiently trusted to these agencies, ever comes uppermost at last. This latter is a grand faith to have, indeed; and I glory in the fact, that we who are gathered here, hold religious opinions that cannot be subverted by the advance of learning, nor by the utmost progress of science, but can only be helped and substantiated thereby, as by every thing that improves and elevates and ennobles humanity. Still, such a faith does not excuse us from personal or denominational activity. Nay, does it not put all the more upon us? Does it not call us to use, and co-operate with, these mighty agencies which Providence offers to our hands? When the soil is thus prepared for us, shall we not sow the seed? scatter broadcast the enlightened word? send out the religious truth that our agents — science and literature — have opened the way for? make the application that learning demands to theological doctrines, and so harmonize man's views of God and the world and humanity, and turn these vast agencies of human progress to spiritual uses, instead of leaving them to serve merely the material ends of civilization? It is just here, indeed, that personal effort is to be added to the great impersonal agencies through which God operates in the education of the human race, in order fully to complete his design. We are not to anticipate, not to run before, neither to fall behind, but faithfully to use the providential ways that are laid for us.

Now, I think that liberal Christians may well inquire, whether they have always done, to the full extent of duty, this part of their work; whether they have sowed the seed as fast as the soil has been prepared; whether, as

the pioneer sect, they have kept pace with the crying wants of Christendom, and really led the world in religious things as fast as it was ready to be led; whether they have set forth, with sufficient attractions and warmth of hospitable invitation, the simple nobility of their belief in the fatherhood of God, and the sonship of man; whether they have opened folds of faith fast enough to gather the weary, the wandering, the unsatisfied, the shelterless ones, who were being cast out of the narrow folds of their old theologies, or were leaving them because the shepherd of their souls was no longer there; whether they have saved all the souls they might have saved from dark scepticism, from drear atheism, and from material, godless lives, by leading them away from the irrational creeds that perplexed them, to enlightened views of religion, and to founts of living inspiration; whether, in fine, they have been faithful messengers of God to the hungry and thirsty and creed-sick, but yearning world, for the grand, uplifting, saving truths committed to their charge.

However these questions must be answered as to the past, a call for associated effort comes to liberal Christians now, so clear that it cannot be passed by unheeded. This vast civil war, which still, after nearly four years of terrible conflict, divides, distracts, agonizes, and in so many ways desolates the country, is also its regenerator. By these mortal throes, the old hermaphrodite nation — half freedom, half slavery; half republic, half despotism — is dying; and a new nation is being born, whose soul is to be universal liberty, — liberty not only of limb, of property, of choice of rulers, but liberty of thought, of conscience, of spirit, — liberty not only in government, but in religion. Not more surely is a reconstruction coming in the polity and basal ideas of States, than that there is to be a reconstruction of the Church and religious ideas of the country.

The war is God's great school for educating the nation; and not more surely is he bringing it up to higher views of political morality, and to juster forms of government, than that he is educating it for the reception of more ennobling religious truths. Most emphatically is the war a school for liberal ideas. It is God's ploughshare, breaking up the soil of this new continent, and preparing it for the richest growths of government and art and religion. It is ploughing right through old theologies and churches; it is furrowing out many an absurdity of creed, many an ecclesiastic stone of stumbling; it is overturning venerable religious forms; it is burying out of sight ancient landmarks of doctrine; it is ploughing straight into the hearts of men; it is *subsoiling*, — cutting through all surfaces and shams and shallow institutions and beliefs, and going down to the hard pan of the nation, and turning up the rich, mellow soil of humanity.

This, then, is the time to sow the seed of the religion of humanity, — the religion that embraces the most rational and progressive thought, and the highest faith in God, and the utmost love toward man, and the most universal organization of philanthropy. And liberal Christians will be false to their providential position, and faithless to the mission with which they are charged, if they neglect this call, and suffer these opportunities of labor that are being offered to their hands, to pass by unimproved.

This demand of which I am speaking is not only in the army, but it is general: it is throughout the country; and it comes from the extraordinary mental and moral activity which the war has produced. Never was there so great or so healthy excitement of thought in the country as now; and never did the people do so much thinking for themselves, and trust so little of it to leaders. Let me touch briefly upon some of the phases of this activity, and

so exhibit the primary sources whence springs the demand for liberal religious ideas. And, —

First, the intellectual activity. The war has stood, in some sort, in the place of a liberal education to the people: it has been their four years' course in college, bringing them many of the practical advantages of college, without its scholastic evils. Hardly a soldier has come out, or will come out, of this war, — not one of those who do their duty in the army, and escape falling a prey to its vices, — who will not be, for this experience, a larger-minded and broader and better-gifted man all his days, than he would have been without it; more intelligent, more capable of thought and conversation, quicker at comprehension, apter at practical expedients, and better qualified for all the duties of citizenship and life. Just so it is, though it may be in a less degree, in the homes, where thought of private business and family needs and pleasures has given place, in part, to thought for the wants and salvation of the republic. The war will leave the intellect of the nation more alive and fruitful than it has ever been before. The people are at school. They may learn little Latin or Greek; they may not become versed in the Church Fathers or in the philosophy of the schoolmen: but they are learning what will stand them better in the stress and strain of democratic life, — a good deal of geography and political economy, — and are becoming practically versed in the political principles of the Fathers of the Republic, and in the inductive philosophy which rests on observation and experience. The geography of the country was never so much studied as now. Every house has its map, and the newspapers are text-books in geographical and statistical knowledge. Never were the resources of the country, agricultural, mineral, mechanical, financial, so well-known as now. Every soldier is a traveller, and gets something

of the culture that travel gives. He sees, in truer proportions, the relation between his own little village or town and the whole country, and understands better how the different sections depend upon each other. Sherman's army will never forget the kind of crops that Tennessee and Georgia produce: they will know hereafter, as no other school could teach them, the soil, the climate, the productions, the situation of towns, capacity of rivers, the mountain-ranges and gaps, in all those Southern latitudes of our domain. I found soldiers, privates in the ranks, in camp at Alexandria, studying the agricultural and census reports published by the Government, — those huge congressional books, that, to most people, look so formidable and dry; they were looking up the statistics for North Carolina and Louisiana. They had been in those States as soldiers, they said; and they didn't know but that, when the war was over, they might want to go to live in one of them; and they were comparing the attractions that the two States held out. And aside from this knowledge of the capacities and resources of the country, which the war is making so general, the people are being educated, as no people ever were before, in the deepest questions of finance and politics, in the inventive arts, and in the true philosophy of government and social life. All these questions here are given to the people. They are thought on by soldiers in the field and by their families at home; and the result is, that the war produces, and will leave, a more general intellectual activity than any nation has ever known.

Now, this intellectual activity and progress will demand, and must have, in order to save it for the highest uses of humanity, a corresponding advance in religious thought. The people that are thus learning in matters of soil, and political economy and government, will be inquiring also

into matters of church and theology; and woe to Orthodoxy as soon as inquiry begins, as soon as thought is unchained! Calvinism cannot stand against men who have got so far as scientifically to study the census. Bishop Colenso has been showing that. Progress, to be healthy, must be symmetrical. Mind, heart, and soul must be educated together; and therefore it is true, that, once teach the alphabet, liberal ideas in religion must follow in course. In the intellectual activity of the times are the germs of a new *Reformation*, if they are only properly provided for and developed. Many an Orthodox father and mother, trained in the faith of the Westminster Catechism, as they trace on the map, by the evening fireside, to their younger children, the path of their hero-boy, as he marches through the country with the victorious armies of Grant or Sherman or Sheridan, or goes down the Mississippi, or round the coast, under the gallant Farragut or the immortal Foote, are marking the pathway, though they little think it, by which a free theology will advance to the ecclesiastical deliverance of the land, and along which liberal churches will spring up to teach, no scholastic doctrines of the middle ages, but the living gospel of humanity, — love to God and man.

Again: in the moral progress which the war has brought, we find another reason of the general demand for more liberal views of religion. Those principles of equity and brotherhood and mercy, which have been household words among liberal Christians, and which they have always cherished as the essence of practical religion, are now becoming household words in the nation, and operative principles in the political life of the country; and people are wanting to learn something more of the theological faith in which this reverence for justice and these practical humanities have so long been nursed: they want to know

the belief of the sect whose pulpits, with so little change of practice or purpose, become ready bulwarks of loyalty and freedom, and out of whose churches grow so naturally and logically Soldiers' Aid Societies and Freedmen's Aid Societies and Sanitary Commissions; — not, of course, that it is to be by any means boasted that all this moral and humane activity of the time originated in, or is sustained by, the Unitarian denomination, or belongs exclusively to any sect: it is of the people, and to the people belongs the credit; yet the Unitarian denomination may justly claim that this moral and humane work of the war was more in the line of their accustomed preaching and action, and so came to them more directly and logically than to any other sect.

But the great historic landmark that is to show the moral progress of this epoch is the removal of slavery. That curse of the nation, it is now clear, is soon to be utterly abolished. Our armies are cutting it down before them with their swift swords, and voting it down behind them. Between the ballot and the bullet, little, if any thing, will be left of this barbarous iniquity, when the war shall end. And it is particularly in the removal of slavery, that the war is opening the way for the spread of liberal theology. Slavery and liberal Christianity never could harmonize. Hitherto, slavery has stood as a Chinese wall, barricading almost every ingress of Unitarianism south of Mason and Dixon's line. The atmosphere of slavery was too foul and pestilential for the pure preaching of the gospel of love to God and man. I glory in the historical facts, that, so long as slavery has been dominant in the Southern States, Unitarianism has scarcely gained a foothold in them all, and that not one Unitarian minister went with the slaveholders' Rebellion. Liberal Christianity can endure contempt and persecution and oppression; but it

cannot be the oppressor, or join hands with him. It is only along the border, where the free air of the North blows over, that a few liberal societies have been able to keep their existence; and these have all proved strongholds of loyalty and liberty. But farther down, beyond the lines of Rebellion, no Unitarian minister has been able to breathe since the war began. The liberal society in Charleston, for two or three years before secession came, was in want of a minister, and, to the credit of Unitarianism, kept a standing notice to that effect, because no man could be found, willing to be permanently gagged on the subject of slavery. The society in New Orleans found a more compliant man; but even he could not rebel for slavery, and left for the North, when secession came. Other attempts at liberal societies, as at Savannah, Mobile, and other points, were long since extinguished. But now all this is to be changed. Slavery removed, the one barrier is gone that has stood insurmountable against the spread of liberal Christianity in the South. Thorough antislavery always brings with it freedom of thought in religious matters. And not more surely is the abolition of this national curse to bring Northern industry and enterprise into Southern fields, than it will carry into Southern towns and villages free churches and a free theology. Already we hear the call. As I write, my eye falls upon a newspaper; and I see there an appeal from Memphis for liberal books to help a few earnest people in starting a liberal Sunday school: *there* is the beginning of a liberal Church. There is the nucleus of a free society in Nashville. Alexandria wants liberal preaching. The society in New Orleans wants to be reconstructed on the new basis of freedom on which the State is reconstructed; and soon, doubtless, — it is certainly not beyond hope, — we shall hear that even Charleston is ready for the gospel of liberty. And before

very long, from all parts of the South, the cry will come to us, "Come over, and help us, — help us in the regeneration and rehabilitation of our institutions of State and Church and social life."

Still again, in the increased spiritual activity which the war has caused, are the people drawn nearer to the liberal faith. The hearts and souls of this people have been stirred as they have not been stirred since the days of the Revolution. They have been brought face to face with the deepest and most solemn questions of life; with calls for endurance, for moral heroism, for patience, for the costliest sacrifices; with sorrows, and desolations, and agonies unutterable; with events and experiences that strip off all the theological and ecclesiastical wrappings of tradition, and lay the soul bare before God, with terrible yearnings to find him himself, and with wrestling inquiries into his laws and providence and methods of moral government. The law of moral retribution; the inevitable logic that binds iniquity and suffering together, making the suffering not an arbitrary punishment, but merciful redemption; the infinite beneficence that evolves good even out of our sins; the wondrous spiritual glory which streams through the homes and hearts that the fierce strife of battle has desolated; the value of life; the meaning of death, — these are the high themes in which this people are being taught: and the stern, searching experience of the time is bringing them by thousands towards the interpretations that the theology of liberal Christians has always given on these subjects. I was surprised to find how much the soldiers were thinking on these things; how generally and understandingly they came to put honor and moral courage, and fidelity to truth and justice, as infinitely above this little life of earth and the body, and the common doctrines of the creeds; and into what a

grand, self-forgetting, self-abandoning trust in God they grew; how rationally and calmly they regarded the issues of battle; and with what childlike faith they looked upon death, or met it, when the pale messenger, through wounds or sickness, came to them. Take, as an illustration of what the war is doing towards breaking up old creeds, this single matter of death. We who have been brought up with liberal ideas concerning death and eternity can hardly conceive with what awful intensity those who have been brought up with Calvinistic ideas on these subjects are now pushed to a reconsideration of them. The question which the bitter conflict of war forces home upon the soldier thus educated is: Do these comrades of mine, standing bravely at their perilous duty by my side, and falling bravely, by hundreds, beneath the deadly storm of battle, go from the hard-fought and conquered flames of the battle-field, to flames of eternal woe, even if they have not been "prepared" in just the way that the minister at home used to tell us of? — even if they still had some sins here and there clinging to them, and no baptismal waters had touched them, and no consecrating words of prayer or communion had been said over them? Is there not some kind of atonement, broader than that of the old theologies, and holding more of God's infinite tenderness, by which, in some way, a man's sins can be washed from him by his own blood poured out for country and for truth, and only his virtues — his single virtue perhaps — survive in the memory of men, or go up for judgment to God? Never shall I forget the death I witnessed of a wounded man who was brought in to Port Royal, on the Rappahannock, with a long train of wounded heroes from the bloody fields of Spottsylvania, — a noble, intelligent, earnest-looking man. The surgeon told me that his wound was such that he could live but a short time, and that it

would be well to break the fact of his condition to him. I did so, though there seemed to be little need, and asked if there was any thing I could do for him. Without the least agitation, and in tones already touched with death, he replied, "I am content, if that is to be my lot, — it is sooner or later the lot of us all. I need not have come to this war; but I came to do my duty, and have done it as best I could. I had a little property at home, and a wife and children whom I love. Write to my wife when I am dead; tell her to trust in God, and do the best she can for the children. If you will do this for me, I will thank you. This is all you can do for me, I believe. Help now the others who can still be helped." There was nothing about trusting in any atoning sacrifice; not a word about Christ, his name was not even mentioned; there were none of the common theological phrases by which men are taught to die in an evangelical manner: yet no one of his many comrades around, who saw that man die, whatever their ecclesiastical training had been, but felt, as I did, that his soul was redeemed and saved, before man and God. I remember another death, — the death of a Vermont boy, only eighteen years old, just in the flush of youthful health and hopes. He had a dreadful wound through the lungs, and his sufferings were fearful to behold, — his life was slowly but surely ebbing away. At first he did not like to think of dying there. He wanted to get home to die; but soon even this reluctance passed away. He never had prayed much, he said, and didn't know as he knew how, yet he felt as if he wanted to now. I repeated a few words of encouragement to him; and, by and by, his tongue seemed loosed, and his voice strangely strengthened, and he poured out a most touching prayer: utterly forgetting himself, his sufferings, his dying condition, he prayed only for God's blessing upon his mother, his home, and his

fellow-soldiers. He forgot, if he had ever known, the common ecclesiastic forms of prayer. It did not occur to him, in the exigencies of that hour, that his prayer should go up in the name of any mediator; but, in direct and simple words, he uttered his petition to God, as to a Father, for those that were nearest and dearest to him: and there was not a soldier in that silent tent, who did not feel that the Infinite Paternal Love was very near to answer, caring for them, and for their homes, and for all the dear ones far away.

Now, these scenes, though not, of course, of common occurrence in just these phases, yet were not exceptional at all in the main fact they testify to, — the calm and quiet and trusting attitude of spirit with which death is met by the soldiers, both on the field and in the hospital. In my experience in the army, I do not remember an exception to this brave and beautiful serenity in the presence of death. And it is impossible but that such experiences as these should lead the soldier, and lead his friends at home, to seek a different solution of the problems of death and eternity than the old theologies give; and they *are* seeking it. And in the wake of this inquiry follow many others, going through the whole range of the spiritual themes I have mentioned. And what other theology is there that can satisfactorily answer these inquiries, when once they begin, but that of liberal Christianity?

Thus in the intellectual and moral and spiritual activity of the times do we find the ground of the new demand for liberal ideas in religion. Shall we not hear the appeal? Shall we not hasten to answer it with all the means in our power? Even though we believe that the demand of itself will somehow bring the ideas, yet shall we not, as God's servants, with proud alacrity take the places which his providence so plainly assigns us in the

political and moral and spiritual regeneration of American society and life?

I have said that this is the time to sow the seed of the religion of humanity. But the figure may be changed. The seed, in great measure, is already sown; and, under the fructifying influences of the times, has sprung up to a plenteous harvest. Events have sown it; God has sown it. The new thought is already here. What is needed is, that it should be devoutly and spiritually trained. The new faith is already here. What it wants is to be recognized and welcomed and housed. "Say not ye, There are yet four months, and then cometh harvest? Behold, I say unto you, lift up your eyes, and look on the fields; for they are white already to harvest."

"NEW OCCASIONS TEACH NEW DUTIES."

"The hour cometh, and now is."

THE present Rebellion is producing unlooked-for results in all quarters. No one would have anticipated that new fields of religious action would be opened, and calls for new truth made. Such, however, is the case. The human mind was never more active on all subjects, civil, social, scientific, religious. Aroused to action by the roll of the drum and the blast of the trumpet, the mind of the whole nation has been quickened as never before. The question becomes an imperative and vital one for Christian men to answer, whether they will respond to the new calls or not.

Unitarians are not propagandists in the usual sense of that word. The whole genius of our body is against it.

We never have been disposed to thrust ourselves upon the notice of any man or any community. Indeed, if we are guilty of any error, it is this, that we have been slow to act when our aid has been sought, and slow to hear when a cry for help has come to us. Our fear of sectarianism has often, if not always, restrained us from doing what duty required; what our position, our ability, our opportunity, demanded of us. We are proposing no offensive propagandism now. We only desire to do promptly and well the work which is demanded of us in the providence of God. Never was that work so large, so urgent, as at this hour.

To show that we have no desire to send either preachers or publications where they are not called for in one or another manner, we would state, that we are receiving letters from men in the army who are entire strangers to us, quotations from which will be found in another part of the "Journal," asking for our publications and chaplains; and from societies, asking for preachers. We need money to provide both. To send publications to these petitioners, to provide pastors for these churches, is surely no offensive work of propagandism. And this is the kind of work we are most urgently called upon to do.

We are not disposed to sharply criticise this over-fastidious spirit which has restrained us from enjoying the luxury of doing all the good we could have done. It springs from one of the most desirable and lovely traits of character. It abounds most, other things being equal, in persons of tender sensibility and modesty, of refinement and regard for others' feelings, opinions, and tastes. But, like other good qualities of mind and heart, it may be overworked, or, perhaps we had better say, over-indulged.

Starting in vindication of the rights of conscience and of free investigation, we have been tremulously fearful

we should be false to ourselves and wrong others, if we announced our belief in tones of confidence, and defended it with words of courage. We are not disposed to be severely critical of this state of mind. It is certainly courteous to treat the opinions and methods of other good Christian men with respect. To be courteous is a Christian grace of which no one need be ashamed. We have been excessively so. We have been at times discourteously so. Sometimes we have appeared, to those whose feelings and opinions we would treat with respect, as sycophantic, not courteous, — a trait of character as repulsive to others as it is dishonorable to ourselves.

But the most marked trait of our denominational character, springing from those we have already named legitimately, is our inactivity in the work of spreading and establishing our views of the doctrine and spirit of Christianity. We would not do that work in perpetual conflict with other sects, whose ardor, if not their uncharitableness, made it necessary for us to adopt measures and perform acts which were no less in contradiction to our opinions than offensive to our tastes. We have, therefore, kept still. We have waited for a way to open; we have not attempted to open a way.

Accepting, then, our past action or inaction as a thing easily accounted for, and on grounds which can be discreditable only from the excessive influence of good designs and wishes, — though we must confess that we believe we have erred in both, — we have no more any such reason or excuse for inactivity. The way is now open before us. The activity of the human mind on all subjects of the highest interest was never greater than it is to-day. The appetite for truth is keen and clamorous. Fifty thousand men in our hospitals are at school, devoting their days of convalescence to reading, obtaining knowledge

which they would not otherwise have obtained, gaining new views of truth on all subjects, especially on such as pertain to human rights, duties, destiny. Liberty, especially, is the great theme. There are half a million of soldiers, most of them voters, who may be said to hold the destinies of the country in their hands, who are asking, to-day, as they never asked before, what the rights and duties of men are. We believe that no just views of these rights and duties can be obtained, except from the gospel of Christ Jesus rightly interpreted. This right interpretation we profess to have more nearly attained than any other body of Christians. We, therefore, *should* wish, — if we do not now cherish such a wish, — we should wish to spread this interpretation of Christ's truth. We can now do it, without conflict, strife, ill-will, as we confidently believe.

Nor among the soldiers only. Every foot of soil redeemed from the darkness and cruelty of oppression is open to us; and ten thousand hearts would receive our large, generous, reasonable views of religion, and the charitable spirit in which they are held and diffused, with deepest gratitude. As we write, we are addressed, in most earnest words, on the subject of sending out preachers and building up new societies.

There is no lack of generosity among us. We are a charitable people by nature and culture: we give with a Christ-like abundance for all objects which commend themselves to our minds as worthy. The refugees, the freedmen, the Sanitary Commission, the soldiers' homes, the relief associations, the starving and naked in our Southern cities, receive not only of our abundance but of our comforts. We rejoice to spare and share; and our most earnest prayer is, that God would give us more, that we might give more abundantly. We are ready to do good;

we love to do good; we almost cry, "Who will show us any good?" that our opportunities may be multiplied.

But, brethren, are not our religious hopes, beliefs, spirit, as precious and as necessary as bread? Are not the garments of salvation which our views of Christianity furnish as necessary as those which cover the body? Would we part with them at any price? Why, then, in the Master's dear name, should we not send them to those who are naked and hungry?

We are not so foolish as to suppose that every one of the destitute feels this need: we do not suppose that every man, woman, and child is stretching out hands, like passengers on board a sinking ship, that we may deliver them. Not at all. But there are thousands and tens of thousands who are watching for relief to their troubled minds, for consolation to their aching hearts, as the sick watch for the morning. These we would help, would rescue.

And those who know not what they need, who are anxious, dissatisfied, doubting, hesitating, oppressed with the emptiness of present opinions, yet not knowing where there are other or better, — those we would deliver from the bondage of terror and despair to the liberty wherewith Christ makes free. Perhaps this class is most to be pitied. It is large, and now increasing. As we have said, when men's minds are deeply moved on any subject, every thing seems new and fresh to them. And, when the dearest rights of men are in question, the subject of man's relation to his Maker becomes absorbing and imperative. New questions are started; new difficulties are raised; new answers are demanded; old things pass away; all things become new. There is demand for the strongest utterance of the most vital truths which relate to life and death and futurity. There is need of the most emphatic and fervent annunciation and support of the great principles

of duty revealed in the gospel. What a glorious blessing would it be to the minds on whom a new light is rising, in many parts of our country, to be guided, instructed, confirmed, by such words as Channing's! How the nerves would thrill, the eye glow, in the presence of such instruction and encouragement! How would Ware and Greenwood and Dewey and Walker and the Peabodys speak to them in their sad groping after truth and consolation!

We wish to send the printed words of these wise and fervent men — in whose presence all darkness disappears — to these inquiring, yearning souls. Would that we could send the lips that spake them! We are confident that no views of religion would be so acceptable to the redeemed and disinthralled as ours. We are filled with an assurance that we shall not be disappointed in our endeavors to be messengers of blessing to these longing, unsatisfied hearts.

THE JOURNAL OF A CANDIDATE.

(Continued.)

CAMBRIDGE, March 8, 1864.

YESTERDAY I went to Boston to meet a fellow-candidate, who had agreed to tell me all about his old parish, which is still vacant. He had been talking with some of the "outs" of other denominations, and had learned that their trials are very much like ours, for they are just as severely criticised and as poorly paid. It was somewhat comforting to hear him sum up with a blithe conclusion, that Orthodox human nature, and Baptist human nature and Unitarian human nature, are all pretty much the same

in these respects. By way of analogy, he went on to say that George P. Marsh made a collection of weeds in the wheat-fields of Upper Egypt, and another in the gardens on the Bosphorus; and nearly all were identical with those weeds which grow under the same conditions in New England.

As we were walking along Bromfield Street, —— burst into laughter much too boisterous for the approved clerical chuckle or gurgle; and, finding himself utterly unable to speak, he pointed with his finger at some lofty object across the way. Looking up, I saw that at No. 21, right over the windows of the room where once our candidates "most did congregate," there is a large sign with the inscription "Overseers of the Poor." We agreed that the past and present uses of the building made a capital instance of "a distinction without a difference." As we were hungry, we went into an eating-house close by, where I called for bread and butter, and he demanded baked apple-pudding. By my dividing my "dinner" with him, and his sharing his "dessert" with me, we fared sumptuously, without spending more than a dime apiece.

THE CITY OF ——, March 12, 1864.

Here I am at last, after a long and most wearisome journey. The people of the vacant parish in this town are notorious for their ambitious hopes, and I hardly expect to please them; but, as it was my first chance to see something of the country, I came to avoid running the risk of the loss and discredit of more unemployed Sundays.

My "home" is at a grand stone palace, the residence of a modern millionnaire; and the style is oppressive, to say the least. Mrs. —— appeared, at breakfast served so late that I was ravenous with hunger, in what Mary would consider full dress. Mr. —— is a short chunky

man, with a coarse face, and wears the largest diamond pin that I ever saw. A rich satin vest affords a fine foreground for the massive symbol. His talk is the most unspiritual that can be imagined; and I wondered what interest he could take in a Christian Church, until he told me, in his swaggering way, that he is president of no less than three petroleum companies, which made me ask myself if he could possibly be Thomson's "oily man of God." He cannot be, however; for that man is dead by this time, and this man of oil expressed some distrust of Providence, because a violent storm had half spoiled a superb party which he had given the week before. He bears a great resemblance to the celebrated Mr. Twiggs, who "thought it strange that a man of his property should not have a fine day for his fête."

SUNDAY NIGHT, March 13, 1864.

This has been a queer Sabbath. It was with difficulty that I got from the breakfast table in time for morning service at the church; and they have only one service here, unless some such ecclesiastical Drummond Light as Dr. ——, or Dr. ——, is to officiate. Of course, as the carriage had to return for them, the family were a little late in entering one of the best pews in the broad aisle, from which Mr. —— looked up at me with proprietary glances, while rubbing his chin with the gold-headed cane which cost $250, and could now be sold for $550, as he told me yesterday. I saw at once that he was displeased, but could not guess the reason then. As we rode home, Mr. ——, who had dictated one of the hymns, which was not very appropriate, because "the choir have a splendid tune for it," asked, "How did you like the singing?" When I replied, "It was very fine," he added, "It ought to be; for it costs some of us $1,900 a year. If our choir is

not the best in the city, it is as fine as money can make it."

Other company had been invited to dinner; and we waited for it in the great parlor, which needed only a certain jarring to cause us to fancy ourselves on board the "Metropolis" or "Commonwealth," in all the primitive lustre of so magnificent a boat. Mr. —— read to us a letter which he had just received from one of the leaders of our denomination, full of compliments to his munificence, and hints with reference to the brilliancy of the talents which such a pulpit should command. As I listened, I thought, but did not dare to say, "The learned pate ducks to the golden fool."

Dinner was the great event of this day. I have read somewhere, that "Timachidas of Rhodes wrote a poem on good eating, in eleven books; and another ancient writer, after chanting an eulogium of the kettle, comes, nevertheless, to the conclusion that superior merit belongs to the frying-pan." If Mr. —— has any "favorite authors," concerning which I have my honest doubts, these volumes should be added to the brief list. One of my neighbors, of whom our host had whispered with unction, "He is good for half a million," inquired if I had noticed Mrs. ——'s voice at church; declaring that she could not be beat in her singing of the "Glorying Excelsior." The general talk was of oil and gold, with a few comments on "A No. 1 preachers," out of respect to me, and to the day, I presume.

This evening, Mr. —— took a cigar, after his guests had gone, and, asking me if I was open to conviction, went on to give me suggestions about how I might rise in my profession. He said that he had succeeded in life, and he wished me to succeed. In the first place, I must wear a gown. He was shocked to see me without one this morning, looking as much like a shoemaker as a minister. And

I must be more select in my language, giving up the use of such expressions as "niggerly" economy, which had offended his taste. Although I have no patience with the circumlocution of the Italians who call poisoning "a mode of facilitating death," — having indeed entire faith in the injunction, "Call a spade a spade, and not a well-known oblong instrument of manual industry," — I was so far from receiving this rebuke with gratitude, that I turned upon Mr. ——, and said, "Have you never heard of the word *niggardly*, which is used by the most elegant writers, and was used by me to-day?" He confessed that it was a new word to him, but was not half so much ashamed as he ought to have been; for he proceeded to tell me that I should "write several sermons ahead, on some rainy day, so as always to have a good stock on hand." I am sorry that I am so thin-skinned; for my indignation on account of these volunteered criticisms will not let me sleep, and therefore I have written more than usual.

MALDEN, March 19, 1864.

On my way back from the city of ——, I stopped at W—— where my first errand was at a bookstore. I bought a spelling-book, which I have a quarter of a mind to mail to the petroleum president; and then made my way to Mary and the children. All along the village street, I was greeted warmly, and had so many inquiries to give and take, that my wife, having heard the train pass by, had given me up. She was at the dinner-table with Robbie when I rushed in. It is a pity that I was behind time; for Mary had held the baby at the window until her arms ached, and Robbie had kept watch for an hour at the front-gate. But all this was soon forgotten in our joy.

After we had been happy for an hour, a cloud came over Mary's face, and she told me there was a man at the hotel,

who had offered $1,600 for our house, if he could have it at once. This was what we had hoped and feared, too; for we loved the spot, and the baby was born there. I remembered well how one night, when we were fairly settled in this snug home, in blissful ignorance of impending parish troubles, Mary quoted the lines which have proved so prophetic:—

"How joy fulfilled
Makes the heart tremble! Now no change can come,
That is not to be feared."

It is a sad thing to be homeless; but as I shall need some of the purchase-money of the house to make up the deficiencies of my income this year, when there is so much travelling, such slender wages, and no wedding-fees and presents from parishioners, I feel that we are forced to sell while a chance is presented. To be sure, the offer is just what the place cost me; and now the same money will not go more than half as far as it would have gone at the time that we invested the whole of Mary's patrimony in this way; but we must "make our destiny our choice." So I made a busy week of it, signing a deed, selling some of our furniture, storing the rest, and bringing my family right down here, where I think I have secured a cheap boarding-place at the house of an energetic spinster.

MALDEN, March 21, 1864.

Yesterday I was at a country-town where I was left to the tender mercies of a tavern-keeper. It was a dreary day, and nobody called on me or spoke to me after church. At breakfast I did not see a human being. The bell was rung, and when I reached the dining-room, which was quite small and dingy, I found my tea poured out, and a few hot dishes steaming away; but no servant or landlady. It was the next thing to an enchanted

castle! Having the same experience at noon, I took it for granted that I was the only guest at the house; which was the case. Left to myself so severely, I walked round the village after the second service, facing a wind as bleak as my reception, and spent the rest of the afternoon and the evening in reading the Bible to the extent of sixty chapters. The tavern copy of the Scriptures had the Apocrypha, wherein I read the whole of the book of the Maccabees, admiring more than ever the noble story of Eleazer in the sixth chapter of the second book. Came back here this noon, and found Mary in tears. She misses the freedom of her own home. Besides, our landlady is a little *too* economical, making just enough biscuits to go around; so that, if Robbie is blest with a better appetite than usual, — an accident which may happen almost any day to a growing boy, — there is certain trouble in the commissary department. Our room depends upon the furnace for heat; and, as the fire is allowed to go out regularly at 9 P.M., we have to retire at that time, whether we are sleepy or not. Then Miss —— insists upon securing an abundance of milk for her cats, even if our children are kept on short allowance of the desirable fluid; which is not in harmony with Mary's notion of precedence. As my wife's motto is the spirited one, "I will wear no chain, even were it formed of perfume, and welded by moonbeams," I do not like to have her under the sway of this sordid woman; but this is the cheapest place, and cheapness covers a multitude of meannesses just now.

MALDEN, April 5, 1864.

Have preached at —— for two Sundays. Day before yesterday there was an informal vote, and I had six majority. They have paid a salary of $900, but some of the people are in favor of reducing it $100 at this season of

double prices. Another difficulty is, that one of the richest men thinks that I pray too often for the country. Yet I rejoice to know that I shall soon have a call to consider. When I resigned at W——, I took real delight in being free from responsibility, quoting to Mary this passage from Charles Lamb, — a writer that my wife charges me with reading to the neglect of my commentaries, — "Hang work! I wish that all the year were holiday; I am sure that indolence, — indefeasible indolence, — is the true state of man, and business the invention of the old teaser, whose interference doomed Adam to an apron, and set him a hoeing." But I soon wearied of this freedom from labor. It breaks up a man's habits of study, unfits him for vigorous composition, and lowers his spiritual tone. I think I should become completely "demoralized" in a year or two of such a lazy and desultory existence.

(To be continued.)

OUR WORK IN THE ARMY.

It is proposed that the Committee on Army Work shall, from time to time, make known to the friends of our cause the evidences that this work is needed, and is accomplishing results. We believe that this can be done in no more satisfactory way than by giving extracts from letters received, with only such comments as may be necessary to make the letters understood.

I. It will be remembered that a request was made to pastors and others, that they would send us the names of persons in the army likely to welcome our publications. To those whose names have been given, we have sent our papers and tracts, accompanied by a circular asking for

an acknowledgment, in case the paper, &c., was welcome, and inviting the individual to co-operate with us in our work. The following is a specimen of many letters we have received in reply: "Believe me, sir, it was received with a hearty welcome; and any reading matter which you may see fit to forward me, either for distribution or my own use, will be very gratefully received." These letters not only prove to us that the papers sent are received, but their tone makes us wish that our list of such names may be largely increased.

II. In various ways, we have secured a list, which is constantly increasing, of persons whose position, and whose interest in the cause, make them helpers to us on a larger scale. Some of them are ready to distribute much more than it is now in our power to send. The following extracts may serve as specimens of letters received from such as these:—

"It is quite time that I should give you some account of myself. The 'Army Tracts' are a *great success.* I am convinced that the 'boys' read them eagerly and attentively. They have told me repeatedly, that *such* tracts were 'just the thing,' 'first-rate,' 'splendid,' &c. A Methodist chaplain gave them the most unqualified praise, and bade me God-speed in distributing them through his hospital."

Another writes: "The papers are liked very much, and they are a kind that have never found their way here before. I know of many here who like a liberal Christianity. . . . Please accept my sincere thanks on behalf of the soldiers in our hospital."

A chaplain writes: "I was glad to get your note. It was pleasant to have a friendly greeting from a brother minister. It was pleasant also to be assured, that our noble Unitarian Association has not forgotten those who

are rejoiced to be helped in their labors in the army. You tell me you have sent ten copies each of the 'Register' and 'Inquirer.' Thank you, thank you *with all my heart.* The single copy I have from home has gone as far as it could be made to go, and what you send will help to satisfy an eager need. The 'tracts' of which you speak will be most welcome. . . . I can easily dispose of from one to two hundred every week."

Another says: "I have had the pleasure of distributing a portion of the 'Registers' which have been sent by you. These papers have been read with interest, and often with avidity. I find that the men are surfeited with the 'Evangelical' tracts; and they eagerly recognize the difference between our papers and tracts, and those distributed by the Christian Commission. There is a grand opening for the Unitarians in this army."

Another: . . . "I have taken pains to watch the effect, and believe they were not thrown away. . . . I think and I know that no field on this earth is riper for the harvest. . . . I could dispose of a large box of books and papers at once, if I had them. . . . I am glad the Association is making a new effort on a larger scale, and only wish I were prepared to put my shoulder to the wheel. I know that to us young men are being intrusted the most glorious opportunities, that the new civilization is dawning upon us, and truth invites us to share new triumphs. Send men to the armies, to the hospitals, through all the land, until the doctrines of the fatherhood of God and brotherhood of man do not need explanation and defence at every corner, — until the name 'Unitarian' is no longer to strangers a synonyme for coldness and unspirituality, as it certainly is now. The country only waits to be assured that we have good warm hearts and willing hands."

A lady, engaged in benevolent work in connection with

hospitals, acknowledges the receipt of a letter promising our reading matter if she desired it, and says: . . . "Finally, I thank you, more than you would think, for I am weary with struggling against physical and moral wrong; and every offered help is like the coming of re-enforcements upon a hardly contested field, — new life and strength and courage and hope to those already there."

More of such extracts might be given; but these are sufficient to show the estimate put upon our work by those who are in the best position to judge, and also the spirit of those upon whose co-operation we depend.

III. Besides these letters from persons of our own faith, we have received several from persons of other denominations, to whom our principles are new, and who have been sufficiently attracted, by what they have seen of our publications, to write, asking for what we have to send. The limited space at our command will not allow us to quote much more, and we select from among such correspondence the following. It is from a letter written by the colonel of a colored regiment to the president of the Theological School at Cambridge, and by him referred to this Committee. We select this for a double reason, inasmuch as the attempt, on our part, to answer the request contained in it, has not yet been successful: —

"I have the honor to request that you will send me the name of an ordained minister who is suitable for, and will accept, the position of chaplain of this regiment. I want a young man in vigorous health, who will remain with the regiment; whose soul and heart are in the cause; and who has ability to interest an intelligent audience, and judgment to satisfy a congregation of uneducated negroes. The regiment needs a live man, who can conduct a school, who will look out for the physical and spiritual wants of the men. I believe that a theological school of the Uni-

tarian Society can furnish the best man for the position, and I therefore write to you," &c.

Certain things in the letter make it apparent that the writer is not himself identified with our denomination, nor much acquainted with it: but he is an earnest man, with his heart enlisted in a good cause; and he has imbibed the impression, — which is certainly working its way everywhere, and which we are called upon, with God's help, to justify, — that the Unitarian body is active and alive, and founded on principles which make it peculiarly fitted to carry on the Christian work of the present time.

The publications sent to the army by the Association are the "Christian Register," the "Christian Inquirer," the "Monthly Religious Magazine," the "Sunday-school Gazette," the "Army Tracts," the "Soldiers' Companion," and, where asked for, for hospital libraries, the bound volumes of their religious publications.

CHARLES LOWE,

Chairman of the Army Committee.

LETTER FROM REV. GEORGE W. HOSMER, D.D.,

Read at the Special Meeting of the American Unitarian Association.

Dr. STEBBINS. BUFFALO, Nov. 3, 1864.

MY DEAR BROTHER, — I cannot be with you at Boston, as you desire, and as I had hoped: a course of Sunday evening lectures holds me. A lecture to be given at Rochester, the 8th inst., would compel me to leave in the midst of your meetings; and now I find that there is to be here, Wednesday next, a grand council of the Soldiers' Aid Societies of Western New York auxiliary to the United-States Sanitary Commission, and my help is needed.

I deeply regret these necessities that encompass me. I wish I could be with you, and, if possible, speak a definite word upon that

indefinite, because boundless subject, the West. Strange it seems, considering how great the West is in extent and interest, that I can remember when the West was first heard of. Ohio was the end of the world. Then, after many years, it was suggested that a field for liberal Christianity was opened to us; and our excellent brother, the Rev. Moses G. Thomas, was sent out to explore; and at the May meeting of this Association, thirty-five or thirty-six years ago, the *friendly* spy in this case, with huge clusters of Eshcol grapes, made report, — a spirited and sensible report: he had seen the goodly land, and the people that were gathering into it, and not terrible giants to be feared, but our own kith and kin mingling with friendly multitudes from every region under heaven. The report was encouraging, and led to some very strong talk. Yes: it led to more than talk. The very next year, missionaries were sent westward to Rochester and Lyons, N.Y.; and, I think, to Cincinnati and Louisville. Great hopes were entertained, beginnings were made; but somehow most of the missionaries got back again before long to what was more congenial to them in New England than the rude newness of the West. I have no severe words for the missionaries, nor for this Association, nor for the wealthy men who did not furnish means, nor for the New-England pastors who did not stir up their people to religious enterprise. For some reason, we did not fully use our opportunity: hopes have been disappointed.

I hear of some saying that all the West we have has cost us more than it is worth. Well, I do not think so; and the West that we have, shows what might have been done thirty years ago, — what may be done still. Take the society at San Francisco, and all that has been done there for Church and State. Take our two societies at St. Louis and Louisville; see what they are, and what they have done these past four years, — done for Christianity, — done for the welfare of Missouri and Kentucky, and for humanity. Our ministers and their people have led the best thought and purpose. These two societies alone have paid us ten times over for all that has been done in the West. Then look at Chicago, Milwaukee, Detroit, Cincinnati. Our ministers and their societies have been felt in these great centres of life, standing for the true gospel and for Christian civilization. We have done something to make the West loyal and true, patriotic and Christian. Would to God more had been done, — more young men prepared for the ministry, and more means freely given to open fields of useful labor!

But some have said, Why does the West, with all its growth and prosperity, ask aid for churches, colleges, theological schools? Millions of bushels of wheat out of the West are passing through Buffalo every year. Why does not the West pay her own way? The West is very young and new: it has fields to clear and fence, buildings to rear, stock to buy. Then to build and furnish cities with streets, churches, school-houses, gas, water, absorbs a world of wealth in the first fifty years. Then the necessary institutions of charity, — asylums for orphans, hospitals for the homeless sick, institutions for vagrant children and youth, almshouse, workhouse, prison, all are to be built, furnished, and carried on in the first years of young cities; and they who have lived in cities where eight generations have gone before, building up and making all things ready, have no idea what a drain comes upon the young cities of the West.

We know the West grows: its numerical centre is moving on every hour towards St. Louis (thirty years ago it was near Pittsburg), and wealth is accumulating; but it is rapidly absorbed into the means of material progress; and if you would have churches, colleges, theological schools there, help must be furnished to make the beginning.

Now is the time; we are approaching the end of this Rebellion; one-half our country will have been overturned, laid waste, utterly disorganized; but there will be freedom; may God grant it! freedom without slavery, and without the pride, idleness, and corruption which slavery brought with it to the white population. A new world is to be made in the South; new and better life to be organized; armies of beneficent workers, mechanics, farmers, merchants, teachers, preachers, must follow close upon the cannon and sword; armies to help raise the South out of the ruin it has brought upon itself. Never was such an opportunity opened to any people as now to the North and West, to work for human welfare and Christian civilization. Indeed, the North and West are working now, *terribly as they must;* but blood will cease to flow, glorious martyrs enough will have laid down their lives, and peaceful help will be required. Now is the time to prepare to render it. We must send intelligence and worth into the South from *our own homes, schools, colleges, churches, theological seminaries;* every school must be kept open and full; no college suffered to languish for lack of funds, and our churches should be all alive with the spirit of doing good.

There stands Antioch College, good buildings, admirably located

in the midst of the great State of Ohio, the land and buildings worth all and more than has been spent for them; but there must be endowment. There are no debts; but there must be endowment to make the college useful. If endowed and conducted as it is now in your power to have it, it will be ready to do for young men of the West what Washington University at St. Louis is preparing to do, and what Harvard has done for the young men of the East. Oh, what son of Old Harvard does not feel a solemn joy, when he reads her catalogue, to see that so many children have done nobly in our nation's struggle for life and freedom? Let Antioch be endowed, and become another *Alma Mater*, — may God grant, — not to rear sons to crush *another* Rebellion, but to build up the waste places caused by this, and give soundness and vigor to American life, North and South!

Meadville is doing well. I am happy to say, as I know you will be happy to hear, that this tree, in so large degree of your planting and nurture, is healthful and vigorous, and, as you know, it has borne much good and some rare fruit. But the Meadville School needs more endowment to support teachers, and more funds to assist young men in preparing for a profession that makes its incumbents poor. The Meadville catalogue has an array of teachers' names; but the most of them are only transient visitors, laborers of love, I hope, certainly without the taint of lucre: but the resident professors have hard work and small salaries, and before long there must be larger endowment; and I hope that this will be taken, both West and East, as forewarning notice, duly served.

Then there are several centres of life in the West, where we ought to be at work, — on the upper Mississippi; at St. Paul, Minn.; Davenport and Burlington, Ia; Cleveland, O. The right men and means to make a beginning must be found.

Excuse this long letter. My heart is with you in the objects of your meeting. May God grant you success in their accomplishment. The opportunity offered us to do good in many ways is inspiring. God is calling us to prove our love of truth and right: divine agencies full of grace and power are at work in our times, in the midst of our lives. Shall we co-operate? The Father calls us all, ministers in the pulpit, men of wealth and influence, all, men, women, and children, to work together with him; to bring order and peace, and the true gospel, to save and bless our beloved country. Oh, may we appreciate the privilege of such calling! With affectionate regard,

G. W. Hosmer.

THE AUBURN ADVERTISER AND HARVARD COLLEGE.

The following passage is from the "Daily Advertiser," a newspaper published in Auburn, New York: —

College Morality. — The students of Harvard College have petitioned the Faculty for a course of lectures on college morality and allied topics; and their request has been granted. — *New-York Post.*

We hope that the petition will be granted, although, before we should have much hope of reformation, we should want to know the names of the lecturers.

Harvard is the free-and-easy college for free-and-easy boys, without religion or much of any thing else. It now and then graduates a good man; but it turns out from its bevy of "free-thinkers" more bad men than good ones.

Such passages as these do no harm except in such places as that where this paper is published. In the neighborhood of the university, where it is known, the folly and falsehood of such assertions is sufficiently understood; but, in the vicinity of Auburn, there are probably many persons who only know concerning Harvard College what they learn from such unscrupulous and malignant paragraphs as this.

As regards the general standard of morality and good behavior, Harvard University is probably in advance of any other institution. The young men there, as elsewhere, are dissipated sometimes; but the proportion of such is probably not as large as in many Presbyterian Colleges. If there is not more morality, there is a higher standard of manners, which opposes itself to gross vices.

The writer of this article is graciously pleased to admit that Harvard University now and then graduates a good man. Any one who will take the pains to look over the triennial catalogue will see on that list the names of the most eminent men in science, literature, and art; of judges, counsellors, and statesmen; of distinguished writers; Presidents and Professors in all the Orthodox colleges; governors of States; judges of the United-States Courts; foreign ambassadors; members of Congress; and men of the highest influence in all departments of life.

To call Harvard "the free-and-easy college," is a very "free-and-easy" thing to do; but it is only ignorance or something worse that can do it. The rules of discipline at Cambridge are as strict, and as strictly enforced, as elsewhere. The behavior of the young men is as exemplary, and we doubt not there is as much genuine religion, as in places where a great deal more religious pretence and profession prevails.

The religion taught to the young men at Cambridge by President Hill and Dr. Peabody is not sectarian or bigoted; but it is profoundly Christian.

These gentlemen, who have in charge the religious instruction of the university, are known to be men of serious convictions, far removed from any radicalism in theology; men of conservative habits of mind, and earnest piety. To accuse such men of allowing "free-thinking" and irreligion, is simply a wilful slander for which even the evident ignorance of the writer is no excuse.

BOOKS RECEIVED

Since our last Notice.

Avesta; the Religious Books of the Parsees, from Professor Spiegel's German Translation of the original Manuscripts. By ARTHUR HENRY BLEECK, author of a "Persian Grammar," &c. In three volumes. Hartford: Printed for Muncherjiee Hormusjee Cama, by Stephen Austin. 1864.

This is a new translation of the sacred books of the ancient Persians. When these books were written, is quite uncertain. They were not known in Europe till the time of Anquetil du Perron, who brought them from India, and published them in a French translation, in 1771. Kleuker's translation into German appeared in 1781. Professor Rask proved that Zend, though allied to Sanscrit, was a distinct language, and that modern Persian was derived from Zend, as Italian is from Latin. The labors of Eugene Burnouf carried the knowledge of this subject much further. It was known that Zend was one of the languages of the cuneiform inscriptions.

Editions of the "Avesta" were published in Europe by various scholars. In 1862, Professor Haug published, at Bombay, an essay on the Religion and Language of the Parsees. Sir H. C. Rawlinson, Rhode, Westergaard, Wilson, have added valuable contributions to this study. The present volume is the first work which has made this literature accessible to English readers.

It is in three parts; the first of which contains the Vendidad in twenty-two chapters, or Fargards. The first gives an account of the creation, by Ahuramazda, of sixteen principal places; the object of which creation was to keep the world from going to Airyana-vaêjô. The meaning of this is, that all human beings and living things would have gone into this original Arian home, if other places had not been created for them. This good land was the first made, and is supposed to be near the sources of the Oxus and Jaxartes. It is a cold region; for it is said here that the winters last ten months. As soon as Ahuramazda creates a good region, his opponent, the principle of evil, creates an opposition to it. When the first creates Mount Meru, the holy mountain, his enemy creates in opposition evil thoughts.

The places mentioned in this chapter are supposed to refer to the successive migrations of the Arians; but what the places are seems quite unsettled.

The second Fargard refers to Yima, who refuses to be a law-

giver, but is willing to enlarge the world, and make it fruitful; inventing agriculture, and improving the herds of cattle. The following Fargards speak of the things most acceptable to the earth, — such as houses, flocks, and fruits; and the things most displeasing to the earth, — such as burying dead bodies in it; about the sin of not paying one's debts, and of wounding men; the proper treatment of dead bodies; that the land where a person dies must not be cultivated; various purifications; the art of healing, and fees to be paid to the successful physician; more about dead bodies, and where they are to be placed, and how to purify any thing by prayers; enumeration of different sins; then an account of an attempt to kill Zoroaster, whose name is here spelt Zarathustra; account of Thrita, the first physician who opposes sickness, suffering, and death; invocation to the clouds and rain, to the sun, moon, and stars.

The second part of this work contains what is called the Vispered and Yacna. This is a kind of liturgy, or a sacrifice of prayers. An important part of this is the preparation of the holy water, the drinking of the Hom-juice by the priests, and the singing of hymns. Strictly speaking, it was the duty of priests to recite the whole of the sacred writings every twenty-four hours; which alone kept them fit for performing the rites of purification.

There were six great festivals in commemoration of the creation of different things. The great duty of these devotees is to think well, speak well, and act well; to praise all good things which come from Mazda; and to offer the sacrifice of the juice of the Hom, pounded in mortars. The Yacna consists of litanies, of thanks, and invocations; and to read them through once, not to speak of a daily recitation, would be a difficult thing. Of these Yacna, there are seventy-one, making a hundred and forty pages.

The third part of the book is called "Khordah-Avesta." This consists chiefly of prayers and invocations; but is intended for the use of the laity, and some of them may be modern: a great many of them are confessions of sin. One, for example, reads thus: —

"All the evil thoughts, evil words, evil deeds, which I have thought, spoken, done, committed in the world; which are become my nature, — all these sins, thoughts, words, and deeds, bodily, spiritual, earthly, heavenly, O Lord, pardon; I repent of them, with thoughts, words, and works."

These hymns are addressed to the stars, to the sun, to Mithra, to the seven Amshaaspands, to the Queen of Heaven, who is worshipped in a very long liturgy, to the moon, to the only-begotten bull, the most brilliant star, Tistrya, and the four stars that watch in the four corners of heaven, and to a multitude of other sacred beings.

One curious fragment gives an account of the future state. It says, that, after the death of a pure man, his soul sits near his head for three nights, praying for happiness, and seeing joyfulness. When the third night turns to light, the soul goes forward, and perceives a sweet perfume in the wind. Then there comes to meet him a beautiful maiden, who is the law of his own life. He asks her who she is; and she replies, "I am, O youth! thy own good thoughts, words, and works." Then she relates to him what good things he has done, making what was pleasant still more pleasant, and the fair still fairer. Then the soul of the pure man takes three steps through three heavens; and, at the fourth step, reaches the Eternal Light. Those who have died before speak to him, and welcome him. But, when the wicked man dies, his soul runs about near the head of the body for three nights, seeing displeasing things, and, in the morning, meets a wind with a bad smell, and an ugly maiden, who tells him that she is his own wicked deeds, and so reaches by four steps the world of darkness.

The litanies of confession and penitence, at the end of the volume, are numerous and interesting: they indicate the purity of the system. The whole volume ends with an essay on the resemblance between the customs of freemasonry and those of the Zend-Avesta.

Martin's History of France. The Age of Louis XIV. By Henri Martin. Translated from the fourth Paris edition, by Mary L. Booth. In two volumes, 8vo. Boston: Walker, Wise, & Co., 1865.

These two very handsome volumes are the first instalment of this great work, now republished in English by the enterprise of Walker, Wise, & Co. This book is a noble addition to our historical library. We have no good history of France, in English, and Mr. Godwin's seems slow in coming.

The two volumes now published are well selected as narrating a very interesting period, — the age of Louis XIV.

Day-dreams of a Schoolmaster. By D'Arcy W. Thompson. Edinburgh: Edmonston and Douglas. 1864.

This excellent book attacks an evil long felt both by pupils and teachers, but which has hitherto been left untouched through deference for old custom. Mr. Thompson, a fine classical scholar, and a highly competent teacher, declares that the method of teaching Latin and Greek which prevails in this country as well as England is simply preposterous. Boys in school and college are made to devote their time to the study of grammar to an absurd and ridiculous extent. Instead of

learning the language, and reading the literature, they learn the speculations and theories of grammarians. They spend their time on *accents*, which are never used; on *rules*, which have more exceptions than examples; on *prosody*, which leaves them ignorant of the music of Horace and Homer: in a word, they study Latin and Greek so that, at the end of seven years, they cannot read with ease a Latin or Greek book. They study philology, instead of language. This pedantic system, which prevails in Harvard University as fully as in Oxford, Mr. Thompson exposes in passages like the following: —

"Were you ever present, reader, at the public distribution of prizes at a great English school? If so, you will have heard the senior pupils recite what are called Alcaics and Elegiacs, with a thin, scrannel-pipe pronunciation, and a mechanical observance of the skeleton-rules of scanning. This is not their fault. Some of these lads have musical ears; most of them can hum "God save the Queen;" and all are quite aware that they are uttering sounds as harmonious as if one whistled on the edge of a comb. Not their fault at all. They are taught *by us* to read a most exquisitely musical language in this barbarous way. You may hear the Italian flute played in such a manner as to resemble a split fife, by the public orators at our great universities.

"At a time when Greek was becoming the language of the civilized world, and entering, as the first linguistic element, into the education of youth, a grammarian of Alexandria suggested the idea of *accentuating* all Greek words, as a help in the study of a very intricate tongue, as a means for conserving its traditional rhythm. A few such accents you may see in books of modern times, — French, Italian, or Spanish. To a native, or a foreigner, thoroughly conversant with Greek, such multitudinous accents as a page of Greek now exhibits are blots upon the original text; and you may imagine how they would have appeared to an Athenian of the time of Pericles, by observing the effect upon yourself of the following style of printing: —

"'Thē cúrrent thāt wīth géntle múrmur glīdes,
Thoû knôwst, beîng stóppéd, ímpátiènt̀ly dòth râge.'

"These marks might be of some assistance to a young Hindoo student of English; but they would, in all probability, have prevented Shakspeare from recognizing his own handiwork. They give the appearance of poetry severely scarred with the small pox.

"However, the ingenious invention of the old grammarian has met with a fate that no oracle, by any possibility, could have prognosticated. His accents, *even where they are questionably correct*, are carefully preserved in writing, and the rules upon which they proceed are sedulously studied, although their study

is a somewhat perplexing one: but, strange to say, they are never observed in the way he must have had in view, — we never sound a single word according to their suggestions, *except by chance*. We have a leader in our Greek concert who flourishes his bâton vigorously, and in what is thought correctest time; but the members of the orchestra are independent of his rule, and regardless of one another.

"Towards the close of my school-days, I used to envy very much my best of school friends the privilege he enjoyed of supping from time to time with the greatest of then living writers. I remember his describing to me how this veteran scholar read an ode of Horace, after the pronunciation he had recently heard in Tuscany; and I confess, that, until I had heard the simple but sweet music of the Italian vowels, I had had no idea the Roman lyre could be so struck to such reverberant sound: indeed I had always imagined that the cadence of Latin poetry resembled the intermittent notes of the piano; and I found, to my surprise and pleasure, that it admitted of the prolonged vibrations and rolls of the violin and organ. Perhaps in no piece of Latin Poetry is the fulness of Italian sound, and the thinness of our own more readily appreciated than in that Latinest of Latin poems, the "Atys" of Catullus. If any English scholar can succeed in making this poem sound musically in the ears of man, woman, or child, with our orthodox accentuation, he will have rivalled that ingenious German youth who produced the sounds of half an orchestra from a combination of jews-harps."

History of the Antislavery Measures of the Thirty-seventh and Thirty-eighth United-States Congresses. By HENRY WILSON. Boston: Walker, Wise, & Co.

Mr. Senator Wilson has made a very valuable book of reference, and an important contribution to the history of the war. The subjects of the chapters are as follows: Slaves used for Insurrectionary Purposes made Free; Fugitive Slaves not to be Returned by Persons in the Army; The Abolition of Slavery in the District of Columbia; The President's Proposition to aid States in the Abolishment of Slavery; The Prohibition of Slavery in the Territories; Certain Slaves to be made Free; Hayti and Liberia; Education of Colored Youth in the District of Columbia; The African Slave-Trade; Additional Act to Abolish Slavery in the District of Columbia; Colored Soldiers; Aid to the States to Emancipate their Slaves; Amendment of the Constitution; Repeal of Fugitive-Slave Laws; Pay of Colored Soldiers; to make Free the Wives and Children of Colored Soldiers; a Bureau of Freedmen; Reconstruction

of Rebel States; Confinement of Colored Persons in the Washington Jail; Negro Testimony; the Coastwise Slave-Trade; Color no Disqualification for Carrying the Mails; Exclusion from the Cars on Account of Color; Conclusion.

MEETINGS OF THE EXECUTIVE COMMITTEE.

Jan. 9, 1865. — Present, Messrs. Stebbins, Kidder, Hedge, Brigham, Barrett, Hinckley, Lowe, Sawyer, Smith, and Fox.

The Finance Committee reported, at the last meeting, that, in view of the effort about to be made to largely increase the funds of the Association, and the consequent increase of work to be done, it was expedient to invite the President to devote the whole of his time to the interests of the Association, for the remainder of the current year. Their Report was unanimously adopted, and the details of the arrangement were referred to them for settlement. This Committee now reported, that the details had been satisfactorily arranged, and it was hoped that Dr. Stebbins would enter at once upon his duties.

The Committee on New-England Correspondence presented applications for aid from the societies in Pepperell and Tyngsborough, Mass.; and, in accordance with their recommendation, it was voted to appropriate to the former society $75, and to the latter $50.

The Committee on Western Correspondence reported in favor of appropriating to the society in Austinburg, O., in response to an application received, the sum of $75; which report was adopted.

The Committee on Publications reported, that they had thought it best to improve an opportunity which had offered, since the last meeting of the Board, of adding some of the publications of the Association, and other

standard Unitarian works, to the collection of American books, to be presented to Prof. Goldwin Smith, of Oxford University, Eng.; which action of the Committee it was voted to approve.

It was further voted, on recommendation of this Committee, to give to the Library of Bates College, Lewiston, Me., and the Union Library at Berlin, Mass., in compliance with applications received, a copy of each of the publications of the Association; and also, to the Athenæum Library, Nantucket, Mass., a set of "Norton's Genuineness."

The Committee on Aid to Theological Students presented applications for aid from the Perkins Fund, from two students in the Cambridge Divinity School, and recommended an appropriation of $50 to each; which report was adopted.

A communication was presented from Rev. S. H. Winkley, resigning, on account of absence for several months in Europe, his office as a member of the Board.

The resignation was accepted; and Rev. Edward E. Hale, of Boston, was unanimously elected to fill the vacancy.

After the adoption of an appeal for aid, prepared for distribution in the churches and elsewhere, by the Special Committee appointed at the last meeting, the Board adjourned to Monday, Feb. 13.

AN APPEAL.

[The following is the appeal referred to above.]

At a Special Meeting of the American Unitarian Association, held Dec. 6th and 7th, in Hollis-street Church, Boston, after a full, animated, and able discussion

of the obligations which rest upon us, as a body of Christians, to aid in the spread and establishment of the truth as it is in Jesus, it was unanimously voted, that we ought not to be satisfied with doing the least which would quiet our consciences, but that nothing should satisfy us short of that which the honor of the Master, the truth of God, and the rich opportunities of the present time, require at our hands. To do our part in the work now given us, it was deemed that One Hundred Thousand Dollars were needed, and should and could be raised. Accordingly, it was voted that this sum should be raised; and a Committee has been appointed to devise ways and means to collect the money.

The hour has come which the fathers longed to see, but were denied the sight, — of taking our true position among other branches of the church of our Lord Jesus Christ in the spread and establishment of the Gospel.

You will soon hear from our Finance Committee appointed in accordance with the vote of the Convention. We are sure you will give them a cordial, generous welcome. The sum asked may seem to you large; but let us remember that we have never done our duty, or improved our opportunity; and, besides, there never was such a call as now for our aid, such a field as now for our labor; and, more than all, the increased price of all mechanical labor, material, and provisions, renders a far larger sum than usual necessary to perform even the usual meagre, unsatisfactory work which we have been doing.

We need money for the following among other purposes: —

I. To found and aid Churches in New England.

II. To found and aid Churches in the West.

III. 1, to publish Army Tracts; 2, to pay for Periodicals for distribution in the Army; 3, to republish old Tracts; 4, to purchase and reprint Books — Doctrinal, Devotional, and Expository — for circulation; 5, to sustain the "Monthly Journal," that it may be distributed as a monthly tract, broadcast, in destitute places.

IV. To sustain Agents in the Army, and Visitors in the Hospitals.
V. To sustain Agents in the new territory won from rebellion, especially in the Mississippi Valley.

Brethren, we ask your generous aid confidently. Chosen to administer your charities, and to inform you of the work which we ought to do, we confidently appeal to you now, in this harvest-time of the Lord, to enter upon the work in a spirit and with a generosity worthy the opportunity, the cause, and our ability.

RUFUS P. STEBBINS,
HENRY P. KIDDER,
GEORGE LIVERMORE,
GEORGE W. FOX,
CHARLES C. SMITH,
FREDERIC H. HEDGE,
JAMES FREEMAN CLARKE,
CHARLES H. BRIGHAM,
SAMUEL BARRETT,
FREDERIC HINCKLEY,
JOHN F. W. WARE,
CHARLES LOWE,
EDWARD E. HALE,
WARREN SAWYER,
GEORGE O. SHATTUCK,
Executive Committee.

INTELLIGENCE.

Mr. WILLIAM B. BUXTON, a graduate of the Meadville Theological School in the last class, was ordained as pastor of the Society in Wilton, N.H., on Wednesday, Dec. 21. The sermon was preached by Rev. Edward E. Hale, of Boston, who also gave the address to the people; Rev. William F. Bridge, of Dublin, N.H., offered the ordaining prayer; the charge was given by Rev. Leonard J. Livermore, of Lexington, Mass.; and the right hand of fellowship, by Rev. A. W. Stevens, of Manchester, N.H.

COMMEMORATIVE SERVICES at the Fiftieth Anniversary of the dedication of the New South Church, Boston, were held on Sunday, Dec. 25. The order of exercises was as follows: Voluntary; anthem; invocation by Rev. Edward J. Young, of Newton; hymn; reading from the Scriptures by Rev. Edward J. Young; chant; prayer by Rev. William P. Tilden, pastor of the Society; original hymn by Rev. N. L. Frothingham, D.D.;

sermon and prayer by Rev. George E. Ellis, D.D., of Charlestown; doxology; benediction by the pastor.

Rev. SAMUEL C. BEANE was installed as pastor of the East Society, Salem, Mass., on Sunday, Jan. 1. Rev. William Silsbee, of Cambridge, offered the introductory prayer, and read selections from the Scriptures; the sermon was preached by Rev. George W. Briggs, D.D., of Salem; Rev. Edmund B. Willson, of Salem, offered the installing prayer; and Rev. Augustus M. Haskell, of Salem, gave the right hand of fellowship.

Rev. HENRY C. BADGER was installed as pastor of the Society in Cambridgeport, Mass., on Sunday evening, Jan. 8. Rev. Andrew P. Peabody, D.D., of Cambridge, preached the sermon; the installing prayer was offered by Rev. William Newell, D.D., of Cambridge; Rev. Thomas Hill, D.D., President of Harvard College, gave the charge; and Rev. Henry F. Harrington, pastor of the Lee-street Society, Cambridgeport, the right hand of fellowship.

Mr. GEORGE DEXTER, a graduate of the Cambridge Divinity School, in the last class, was ordained as pastor of the society in Bridgewater, Mass., on Wednesday, Jan. 25. The order of services was as follows: Voluntary; introductory prayer by Rev. Richard M. Hodges, of Cambridge; selections from the Scriptures, by Rev. Courtland Y. De Normandie, of Fairhaven; hymn; sermon by Rev. Ezra S. Gannett, D.D., of Boston; ordaining prayer by Rev. Oliver Stearns, D.D., of Cambridge; hymn; charge by Rev. Charles H. Brigham, of Taunton; right hand of fellowship by Rev. William Brown, of Sherburn; address to the people, by Rev. Henry F. Harrington, of Cambridgeport; concluding prayer by Rev. Joseph H. Phipps, of Kingston; anthem; benediction by the pastor.

Rev. JOSEPH B. MARVIN was installed as pastor of the Harrison Square Society, Dorchester, Mass., on Wednesday evening, Jan. 25. The order of services was as follows: Voluntary and anthem; invocation by Rev. Sidney H. Morse, of Haverhill; response; reading from the Bible by Rev. David H. Montgomery, of South Danvers; hymn; discourse by Rev. John Weiss, of Watertown; prayer of installation by Rev. Nathaniel Hall, of Dorchester; chant; charge to the pastor, and address

to the society by Rev. William R. Alger, of Boston; right hand of fellowship by Rev. Thomas J. Mumford, of Dorchester; hymn; concluding prayer by Rev. Eli Fay, of Woburn; doxology; benediction by the pastor.

Rev. D. A. Wasson, of Worcester, Mass., has received a call from the First Unitarian Society, Cincinnati, O.

ACKNOWLEDGMENTS.

1864.			
Dec.	27.	From Dwight Bisco, Leicester, to make himself a life-member	$30.00
„	28.	„ Alfred Huidekoper, Meadville, Penn., to make himself a life-member	30.00
„	28.	„ Mrs. L. W. Stearns, as an annual membership	1.00
„	28.	„ Rev. Dr. Briggs's Society, Salem, for Monthly Journal, additional	1.00
„	29.	„ Miss L. R. Faulkner, Billerica, to make herself a life-member	30.00
„	29.	„ the daughters of Mrs. James R. Faulkner, to make her a life-member	30 00
„	29.	„ Society in Billerica, for Monthly Journals	10.00
„	30.	„ Society in West Dedham, for Monthly Journals	4.00
„	30.	„ Harvey Burnett, Burlington, Vt., to make himself a life-member	30.00
„	30.	„ Benjamin B. Davis, Brookline, to make himself a life-member	30.00
„	30.	„ Ebenezer Clapp, Dorchester, to make himself a life-member	30 00
„	30.	„ Mrs. Theodore Cobb and Rev. C. S. Locke, as annual memberships	2.00
„	31.	„ West Society, Boston, for Monthly Journals	20.00
1865.			
Jan.	3.	From Francis P. Denny, for Army Fund	10.00
„	3.	„ „ „ „ as an annual membership	1.00
„	3.	„ Charles Richardson, for Army Fund	5.00
„	4.	„ Society in Saco, Me., to make Rev. J. T. G. Nichols a life-member	30.08
„	4.	„ friends in Greenfield, to make Rev. J. K. Hosmer a life-member	30.00
„	4.	„ friends in First Parish, Groton, to make George W. Bancroft, superintendent of the Sunday-school, a life-member	30.00
„	4.	„ Rev. T. W. Brown and E. B. Reynolds, as annual memberships	2.00
„	4.	„ Society in Kennebunk, Me., for Monthly Journals	12.00
„	4.	„ Society in Leicester, for Monthly Journals	9.00
„	5.	„ First Parish, Portland, Me., for Monthly Journals	25.00

Jan.	5.	From	Miss Mary R. Hall, towards a life-membership .	10.00
„	5.	„	friends in Syracuse, N.Y., to make Rev. S. J. May a life-member	30.00
„	5.	„	Rev. L. A. Sawyer, as an annual membership .	1.00
„	6.	„	Miss Charlotte F. Sever, Kingston, to make herself a life-member	30.00
„	6.	„	Rev. Horatio Alger, jun., and D. H. Barnes, as annual memberships	2 00
„	7.	„	Rev. Horatio Wood, Rev. W. T. Clarke, Rev. E. C. L. Brown, and Rev. S. B. Flagg, as annual memberships	4.00
„	9.	„	Philemon Putnam, as a donation	7.00
„	9.	„	Society in Groton, as a donation, additional . .	2.00
„	9.	„	Jos. Curtis, as an annual membership	1.00
„	10.	„	Society in Brookfield, for Monthly Journals .	6.00
„	11.	„	Rev. H. L. Myrick and Charles Du Bois, as annual memberships	2.00
„	11.	„	a friend, for Army Fund	5.00
„	11.	„	Mrs. Harriet Pierce, for Army Fund	2.00
„	11.	„	J. H. Crossman, for Army Fund	1.00
„	11.	„	Rev. Dr. Ellis's Society, Charlestown, for Monthly Journals	46.00
„	12.	„	Rev. F. A. Farley, D.D., trustee, as income of Graham Fund	165.92
„	12.	„	A. H. Sumner, Dorchester, to make himself a life-member	30.00
„	12.	„	E. A. Wadleigh, as an annual membership . .	1.00
„	13.	„	Society in Lowell, for Monthly Journals . . .	18.00
„	13.	„	Society in Fairhaven, as a donation	25.00
„	13.	„	Rev. S. S. Hunting and Rev. S. C. Beane, as annual memberships	2.00
„	14.	„	Rev. Dr. Putnam's Society, Roxbury, for Monthly Journals	25.00
„	14.	„	Rev. T. H. Dorr, as an annual membership . .	1.00
„	16.	„	Society in Cambridgeport, for Monthly Journals	10.00
„	16.	„	two ladies of First Parish, Plymouth, to make Rev. Ed. H. Hall a life-member	30.00
„	16.	„	ladies of First Congregational Society, Burlington, Vt., to make Rev. L. G. Ware a life-member	30.00
„	16.	„	Otis Drury and J. Fisher, as annual memberships	2.00
„	17.	„	ladies of Society in Grafton, to make Rev. William G. Scandlin a life-member	30.00
„	17.	„	Mrs. C. T. McKown, as an annual membership	1.00
„	17.	„	F., for Army Fund	5.00
„	18.	„	Mrs. R. H. White, of Milton, to make Rev. John H. Morison, D.D., a life-member	30.00
„	18.	„	Society in Barre, as a donation, additional . .	1.50
„	19.	„	Society in Athol, as a donation	17.00
„	20.	„	Rev. Nathaniel Hall's Society, Dorchester, for Monthly Journals	49.00
„	20.	„	Society in Northfield, for Monthly Journals .	5.00
„	20.	„	Society in Uxbridge, for Monthly Journals . .	18.00
„	20.	„	Rev. W. T. Crapster and Rev. Daniel Bowen, as annual memberships	2.00
„	21.	„	Mrs. Sarah P. Vincent, Dorchester, to make herself a life-member	30.00